

A perception is not only a perception, <sup>just</sup> not just a picture seen, a sound heard, a sweetness tasted. It is reflecting multidimensional in the possibilities of ~~reflection~~ upon it. Yet all possibilities deal with the same issue - ? to enable ~~its~~ <sup>the</sup> ultimate solution. I see a book, and that is a perception. But there are infinite possibilities of thinking about it, each possibility again a perception. Perception is an awareness of a sight which <sup>infinity</sup> entireness is out of sight. It extends into infinity and is most seldom encompassed. That is why a sight can be seen from so many angles. That is why it can be seen from so many premises of seeing.

The more one sees into a perception, the more it extends into infinity. Therefore a book is not merely a book, a landscape is not merely a landscape, and black and white are not merely black and white. They are version upon version of themselves as far as the mind can see. And the myriad ways of deepening a thought or perception - not just the variations of seeing a thought which would only be multiplicity - indicates the infinity towards which it leads.

P. 65

P 66

P. 67

He who would know mind must first know what it knows, <sup>and</sup> then the breadth of motive which induces it to know, and finally ~~its width of perspective upon~~ <sup>unconscious by</sup> its motives. Intentions or motives are always involved in any exercise of knowing. It is foolish to speak of art for art's sake, of pure science, of philosophy having its sole justification in the joy of philosophizing. These activities are all for humanity's sake, either working for or against its good. They are all forces which have significance only in connection with living outside of which they are non-existent.

Any technical knowledge is related not to itself but to man in his living. And what determines the usefulness of a given knowledge is attitude and nothing else. To be able to give the technically correct answer is not sufficient evidence of useful knowledge, usefulness being the justification for all knowledge and the reason for its existence. So that the problem is to know the character of the attitude, whether desirable or not, which lies behind a given response.

~~the attitude must be based on knowledge  
and it  
The attitude must be based on knowledge  
is or is not possible,~~  
And to know whether a knowledge is useful, usefulness presenting all here,

P. 69

The life, the true success of any performance of ours, lies not so much in the technical accuracy shown, the exactitude of intellectual knowledge, as in the attitude with which the performance takes place. The attitude or feeling determines the application and the application, in turn, determines the final success or failure, the advantage or disadvantage of our acts.

In all teaching and testing,  
it is essential to keep in mind not only the quality  
of knowing [redacted] which is the intellectual but the  
emotional as well if comprehensible and sensitive  
<sup>judgments</sup> [redacted] are to be obtained. Not only that, but it is neces-  
sary to know how much of insight or self-sensing the  
emotion or attitude has. What we think, how we feel  
~~towards it, and what we know of our feelings~~ - these  
will always enter into any activity of mind.

P. 70

The practical value of any knowledge, then, does not alone rest upon the accuracy of its technical (intellectual) formulation and expression, but is dependent upon motive. Whatever we learn, we learn with a motive. Whatever we do or render verbally, we do and render for a reason, that reason being our motive. To increase the usefulness of knowledge demands the improvement of motive, and to improve motive calls for in-seeing into them.

P. 70

In-seeing into one's motives, examining one's thoughts further, reveals the quality of interest with which we view and perform our actions. Insight does so not only on special occasions and for a while ~~concerning~~ <sup>but forever</sup>, but forever. It brings more scope of mind to bear upon our thinking. More scope of mind means more quality of knowing. More quality of knowing means less repetition of failure to see, means less repetition of insipid going through of events. More quality of knowing means also more ~~decency~~ <sup>by taking one</sup> (which takes one out of one's comfortable or uncomfortable illusions) until at last (one's) intellectualizations

P. 71

?

?

*Discovery*

Morality is not an issue separate from the intelligence. It is that which gives to thought its quality of understanding, its humane vision. Without it, mind is only a lever in a mechanical model; it is like the print on the page of a book. Without it, the intellect is a force which judges not fairly but brutally.

**P. 72**

(A)

In this absorption, the feeling of consideration, the beauty of artless behavior, of unpremeditated speculation becomes lost to the consciousness in schemeful consider-  
ation.

**P.73**

When the mind becomes <sup>invariably</sup> too intent upon materialistic attachments, morality becomes a separate consideration and is no longer an integral part of the intellect - a normal function of all its thinking. <sup>(A)</sup> Then only does it become a separate consideration - something that must be added to the intellect. Whereas it is actually something that should not be killed in it in the first place so that it will not have to be adopted in the second place as a foster child which is never quite considered as being of the inner circle of the family.

**P.74**

Morality is not something we have to adopt but <sup>a behavior or attitude or way of thinking</sup> which we have to guard against destroying. For then it becomes a dry <sup>artificial</sup> adjunct <sup>of our thinking</sup> which is not part of our thinking but is, at most, a special thought which we affect in our behavior but which is never quite real to us.

P. 75

*But number is  
for instance and*

Insight is the field of progress in which the understanding grows to discern more accurately the ~~arbitrarily, limited in~~ and standard value of ~~whatever the present value~~ between true value and ~~not~~ what appears to us <sup>but</sup> properly only because arbitrarily seen for the moment as an advantage.

As insight becomes more able, the mind gives itself less to negative retrospection or review. There is a futility about most retrospective reviewing, ~~a slurring over of essentials~~, a quick but blurred sureness in drawing solutions and resolutions.

Positive insight, the instinctive want to be aware in the immediate of the present thought and action, frees behavior from its various limitations ~~and which does not prevent re seeing then one is able to see more clearly in retrospect.~~

One sees the past event with more focus. One recalls it with more reliable memory by reason of the original exactness of seeing which ~~then~~ makes the seeing in retrospect much more vivid than the average impression could ever be.

P.76.

Not original

P. 76

*Not original*

To bring intelligence to behavior, the practice of in-seeing, that is, of constant consideration, not scheming, is of first value to the mind which desires to be able. All other thinking only perceives individuality-patterns and their modifications. The thinking is then concerned with the individuality of thoughts, not with their universal rôle; with their particularizations, not with their generalized meanings. The thinking is then devoid of that primary intelligence which is insight.